



for the lotus fibres i¹ we adore for our
protection, with
praises and with sacred rites, SARASWATI
the under-
ininer of both her banks.

3. Destroy, SARASWAT*, the revilers of
the gods,
the offspring of the universal deluder,
VRISAYA :² giver
of sustenance, thou hast acquired for men
the lands
(seized by the Asuras), and hast showered
water upon
them,³

¹ Bi*a-k1ui iva, bisam kkanati, who digs the lisa,
the long
fibres of the stem of the lotus, in delving for which
he breaks
down the banks of the pond.

* Vruaya is a name of Tucashtri, whose son was
Vritra: in
Sdyana's introduction to the Blickj or Taittiriya
Yajusk, a
curious legend is related, intended to illustrate
the importance
of correctly accentuating the words of the Veda:
Indra, it is
said-, had killed a son of Twatktri, named
Vitwartipa, in con-
sequence, of which there was enmity between
them, and, upon
the occasion of a /Stona-sacrifice, celebrated by
Twasktri, he
omitted to include Indra in his invitations to the
gods: Indra,
however, came an uninvited guest, and by force
took a part
of the Sumo-libation; with the remainder Two*ktri
performed a
sacrifice for the birth of an individual who should
avenge his
quarrel and destroy his adversary, directing the
priest to pray,
now let a man be born and prosper, the killer of
Indra: in
uttering the Mantra, however, the officiating
priest made a
mistake in the accentuation of the term
Indragkataka, slayer
of Indra, in which sense, as a Tat-punuha
compound, the
acute accent should have been placed upon the
last syllable;
instead of which the reciter of the Mantra placed
the accent on
the first syllable, whereby the compound became a
JBakuvrihi
epithet, signifying one of whom Indra is the

slayer: consequently, when, by virtue of the rite, Vritra was produced, he was foredoomed by the wrong accentuation to be put to death by Indra, instead of becoming-his destroyer: Taittiiiya Yajuth,

³ KshltiWiyu avunitavindo visftam elhyo
asravak may also